

**A STUDY ON GEOGRAPHICAL DISTRIBUTION OF PICHIGUNTALA @  
HELAVA NOMADIC COMMUNITY IN KOLAR DISTRICT, KARNATAKA**

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**ABSTRACT**

The Census Data for Karnataka, 2001 shows that the total population of Karnataka State is 52,850,562. As per C.S. Dwarakanath, the former Chairman of Karnataka BC Commission, there has been no real caste census since 1931 but reports on backward classes have all relied on numbers extrapolated since then. Karnataka Backward Classes Commission has carried out a socio-educational and economic survey during 2014, but the report is pending for the finalization of data. The News 18 in its findings on Caste Census, stated that in the state of Karnataka, the Scheduled Castes account for 19.5%, Muslims 16%, Lingayats 14% and Vokkaligas 11%. Many communities in Karnataka are fighting for the reservations quota and changes in the caste lists. As per H. Kantharaja, Chairman, Karnataka State Commission for Backward Classes, many communities have arrived at fighters by adding 2.2.% to the estimates every 10 years. The Truly deserving must get reservation rights guaranteed by the Constitution of India. Further, it is observed that more than 16 groups in Karnataka depend up on the individual which caste to follow and not from their ancestors. The data highlights on population of Karnataka for the year 2011 shows that the percentage share of population in Kolar District accounts to 2.51% of the State with a total population of 6,10,95,297. The authors of this paper has come across one such caste in Kolar District of Karnataka commonly referred as Pichiguntala who prefer to depend up on the individual want to follow the caste name, life styles of amalgamation of others; which were not from their ancestors and / or the legal heirs. These people commonly fall under unhygienic lower castes, Non-

Kannadiga lower castes, Dud lower castes, unhealthy and stand still lower castes; under extinction stages. These people are referred as Pichiguntalas in Telugu speaking areas, and are referred as Vamsharaju, Helava, Helavaru, Helvi, Helawi, etc., based on their geographical location. These people were immigrated from present day Telangana and Andhra Pradesh States; and were settled in Kannada speaking areas in Karnataka during 12<sup>th</sup> Century (?). The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. There exists no detailed reporting or reference on their existence, distribution and social status in Kolar District. The authors have made an attempt to study the geographical distribution and social status of these Pichiguntala @ Helava Nomadic Community in Kolar District of Karnataka in India.

**Keywords:** Geographic distribution, Helava, Pichiguntala, Kolar District, Karnataka State, Social Status, Educational Background, Political Representation, Family Tree, Nomadic Tribes, Gothra & Vamshavali, etc.

## INTRODUCTION

Pichiguntalas are basically the legal heirs of the ancient legendary saint Kunti Mallareddy of Srisailam in Andhra Pradesh. The heirs born to Pichamma & Kuntimallanna were referred as Pichakunti-intivallu as a household name, and later become the word Pichikuntala to Pichiguntala. Presently, the word Pichiguntala in Andhra Pradesh and Telangana States in India is being referred at Caste Name in synonym with Vamsharaju in the Caste Lists. These people were primarily the brotherhood from Reddy Community and hence the legendary Maribethi Reddy @ Rathod family migrated from the City of Gods the present day Deogiri near Aurangabad in Maharastra. The family migrated to Srisailam to serve in search of lord Mallikarjun / the Jothirling to pray for the children to the issue-less couples in the family. During the later stages of their stay in Srisailam, a lame boy born in the family (physically handicapped) was named as Mallareddy and given the education to practice genealogy to the other Reddy heirs of Maribethi Reddy. The Mallareddy who was a physically handicapped person commonly referred as Kuntimallanna (Kunti means limping person in Telugu language), was nominated as the Kulaguru for Reddy Community and as a advisers to the Reddy Rulers. An agreement was made on a Copper Plate in this regard mentioning that the Reddy Families are bound to give a share of their cultivation and maintenance to the legal heirs of Kuntimalla Reddy. The Kuntimallareddy was married with one Pichamma of a different caste (?). The family was referred to as Pichikunta-intivallu which later become Pichikuntala family name / household name. Whereas, during 12th Century of Religious Revolution, some of the heirs of Kuntimallareddy and Pichamma were migrated to the to Kannada speaking areas of Bijjala Kingdom (the present day Basavakalyan in North-Western Karnataka) on behest of the legendary Saint Basavanna with the assignments of preaching the Shaivism and Genealogy to the families under newly incorporated Lingayuth Community. These people without the reading and writing knowledge of Kannada were on preaching and telling family details by way of stories and singing were called as Heluvavau (means a person who can speak). Thereafter, the Pichiguntalas of Srisailam were become the Vamshavali Heluvavaru to the Kannada speaking community then to become Helava in the later stages. Few practiced nomadic wondering livings and other few families settled among the others

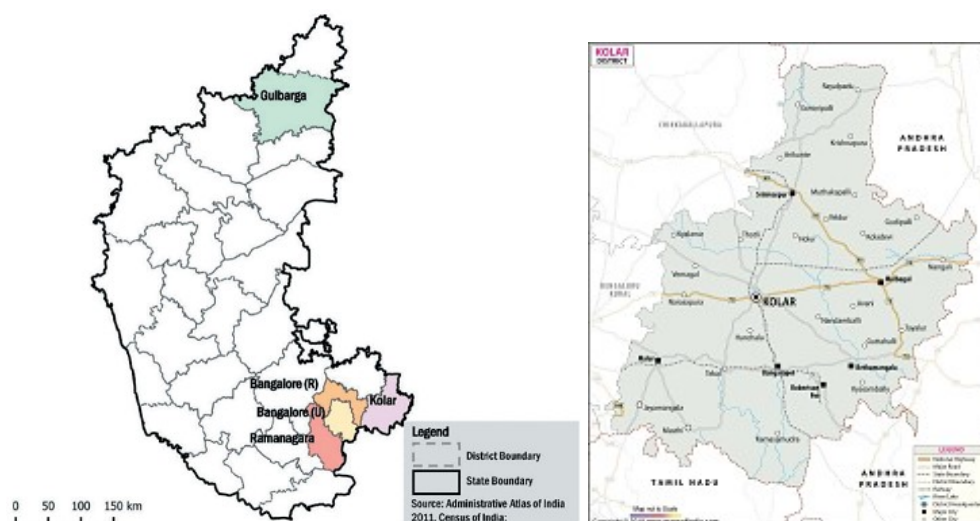
communities such as Kadu Golla and Kadu Kurubas in hamlets on the outskirts of the villages such as Thandas and Hundis. We can observe in some areas in the northern parts of Karnataka the living hamlets of Helavas are known as Helavarahandi, etc. Similarly, few migrants to the southern parts of Karnataka and Tamilnadu are continued as Telugu People with their original caste and community names as Pichikuntala @ Pichiguntalas. Presently, these people in northern districts of Karnataka such as Belgaum, Dharward, Bijapur, Bagalkot, Haveri, Gadag, Ballary, Uttar Kannada, Davangere and Chitradurga are traditionally practicing the Genealogy works are referred as Helava @ Helawar; whereas those in the southern districts of Karnataka such as Kolar, Chikkaballapur, Bengaluru Rural, Bengaluru Urban, Ramanagaram, Mysore, etc., who speak Telugu as Mother Tongue are referred as Pichiguntala. Even their Caste Certificates by the Revenue Authorities are being issued accordingly. The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the total Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The data highlights on population of Karnataka for the year 2011 shows that the percentage share of population in Kolar District accounts to 2.51% of the State with a total population of 6,10,95,297. These people are living as socially-educationally-economically backward classes in Kolar District of Karnataka. The proposed on these people in Kolar District will bring-out some significant results and details on socioeconomic profiles, housing, land and livelihood, seasonal migration, educational profiles, living conditions, identity cards and access to entitlements, access to public services, educational attainments, spoken languages, mother tongues, medium of instruction, etc.

## **STUDY AREA:**

The Study Area consists of entire Kolar District covering geographical area of 8223 square kilometers. It is a land locked district with hard rock terrain of Karnataka in the maiden plain region, situated in the central part of peninsular India with immense bearing on its geoclimatic conditions; and tropical climate through the year. The district is meant for its prosperity and development to the existence of ancient tanks covering 3298 tanks highest in Karnataka. The major occupation of the people is agriculture sector; with a record highest number of bore wells in the state. The study

area is well connected with highways and rail routes. The National Highway - 4 (the Chennai to Mumbai) passes through the district connecting Kolar and Mulbagal towns. Similarly the South Central Railways connecting Bengaluru to Chennai passes through Bangarpet and Malur Towns. As per the 2001 Census, the total population in the district is around 25.36 lakhs with a population density of 306 persons per square kilometer; with rural population constituting 19.11 lakhs and urban population constituting 6.2 lakhs. The sex ratio in the district is 972 females for every 1000 males.

It is proposed take the study on the whole area of Kolar District falling on the southern end of Karnataka State, covering the Six Taluks viz., Kolar Gold Fields, Bangarpet, Malur, Mulbagal, Kolar and Srinivasapura, covering an area extent of 8233 square kilometers. The Kolar District has adjoining boundaries with Andhra Pradesh and Tamilnadu.



Kolar City forms the headquarters of Kolar District in Karnataka, known for milk production and the gold mines. Kolar is popularly referred as the land of silk, milk, mango and gold. Kolamma is the goddess of Kolar city, having APMC market which known to be the second largest in Areas and the latest in southern India.

## REVIEW OF LITERATURE:

The Census Data for Karnataka, 2001 shows that the total population of Karnataka State is 52,850,562. As per C.S. Dwarakanath, the former Chairman of Karnataka BC

Commission, there has been no real caste census since 1931 but reports on backward classes have all relied on numbers extrapolated since then. Karnataka Backward Classes Commission has carried out a socio-educational and economic survey during 2014, but the report is pending for the finalization of data. The News 18 in its findings on Caste Census, stated that in the state of Karnataka, the Scheduled Castes account for 19.5%, Muslims 16%, Lingayats 14% and Vokkaligas 11%. Many communities in Karnataka are fighting for the reservations quota and changes in the caste lists. As per H. Kantharaja, Chairman, Karnataka State Commission for Backward Classes, many communities have arrived at fighters by adding 2.2.% to the estimates every 10 years. The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The data highlights on population of Karnataka for the year 2011 shows that the percentage share of population in Kolar District accounts to 2.51% of the State with a total population of 6,10,95,297. These people commonly fall under unhygienic lower castes, Non-Kannadiga lower castes, Dud lower castes, unhealthy and stand still lower castes; under extinction stages. These people are referred as Pichiguntalas in Telugu speaking areas, and are referred as Vamsharaju, Helava, Helavaru, Helvi, Helawi, etc., based on their geographical location. These people were immigrated from present day Telangana and Andhra Pradesh States; and were settled in Kannada speaking areas in Karnataka during 12th Century (?). The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The Helava can be as a person without a limb or a disabled person. Helava or helavaru is applied traditionally to the class of beggars who were supposed to beg only from Vokkaligas / Agriculturists in Karnataka. These people from northern parts of Karnataka such as Belgaum, Dharward, Bijapur, Bagalkot, Haveri, Gadag, Ballary, Uttar Kannada, Davangere and Chitradurga are traditionally practicing the Genealogy works. Occasionally, we can observe these people moving along with a pink coloured shawl / cloth wrapped with books and records. They either visit individually or in groups on bullock carts, bullocks or two wheeler to every households and family attached to them for carrying out the work of genealogy and keep updating the records on new births, marriages, deaths, etc. (Sharath Hagaranoor, 2020). These people are referred as

Pichiguntala and Vamsharajus in Telugu speaking areas, and are also called Helava or Helavaru in Kannada speaking areas; whereas the same people are known themselves as Helawi or Helvi in northern parts such as Maharashtra, Goa, Odisha, etc., in India. These Pichiguntalas who were immigrated during the time of Basavanna of Bijjala Rulers during 12th Century, as nomadic genealogists; and settled in Kannada speaking areas as Helavaru or Helava. As per K.S.Korishettar, a practicing lawyer from High Court of Karnataka, the Records of Helavas normally contains the details of nearly 10 generations of a family. Some oldest details were recorded on copper plates which are treated as reliable documents during partition disputes and tracing of the ancestors of previous generations. The name Helava was derived from the word Heluvava means the “He who speaks” or “A Teller”. These people are belong to nomadic tribes of Karnataka who move from place to place with bundles of books rapped in pink woolen cloths containing to details of Genealogical Work of other people. The books with Helavas contains the details of Kula, Gothra, Household Names, Family Names, Family Trees, Genealogical details, Vamshavali, Bedagu (relationship among the clans), etc., which are highly useful while making marriage matching, selecting brides and grooms, property partition issues, etc. The origin of these community can be traced back to the ancestral Social Groups of Reddy Communities linked to that of the Rashtrakutas. Reddys regard Telugu as their mother tongue. Etymologically, the word Reddy derives from the great “Rathis” or “Rattis”, also known as the “Rattas” or “Rashtrikas” who rules the Deccan from ancient times. The word “Rathi” or “Ratti” is also found under various forms such as Reddi, Ratta, Rashtrakuta, Rahtor, Rathaur. Some linguists also surmised the word Rashtrakutudu. One more theory is that word “Rashtrakuta” is the Sanskrit version of the word “Rettakudi”. “Rettakudi” is converted into “Rettadi” and later to “Reddy”. The “Rathis” ruled over small principalities in the Deccan plateau before 200 BCE (?), before the Satavahanas and Mauryas. The coins used by these people were found in the northern Andhra Pradesh, Kurnool District and Near Pune. The usage of the word Reddy specifically was first seen in the inscriptions made during the Renati Chola period (in 7th Century). Reddy community also transliterated and known as Reddi, Raddi, Roddy, Ruddy in Andhra Pradesh and Telangana and are enlisted as a forward caste by the Government. Kunti Malla Reddy the descendant of Adhi Reddy a Telugu speaking family was assigned the status of Kula Guru by the then Reddy Community in leading the religious rituals such as birth-marriage-death by way of

vamshavali-kula-gothras. Kunti Malla Reddy who was a lame physically handicapped person with a half born left hand and right leg was married to one Pichamma. Kunti Malla Reddy was devoid of any cultivation nor agriculture which were retained by his brothers with a promise that a share of agriculture produce along with share of essentials given to him annually as alms for which he will provide the services of genealogy referred to Vamshavalli (uttering kula – gothra). Kunti Malla Reddy a preacher of Shaivism initially settled at the forests of Nalla Malla (Srisailem) and thereafter appointed 34 of his male heirs as Kulla Gurus of the Reddy Communities scattered from the Devagiri – the City of Gods (Aurangabad). Since Kunti Malla Reddy was a lame person (Kunti) and serving the Reddy Community for alms (Biksha) he was commonly referred as Biksha Kunti Reddy and thereafter his heirs were called as Pichikuntala @ Pichiguntla. It is observed that till the 12th Century the Pichiguntalas and the Reddy Community were lived synonym as brotherhood. Thereafter, the bonding between the Pichiguntalas and Reddys was damaged due to the interference by the Brahmin Community and the leaders of Lingayaths of Bijjal (Basav Kalyan) (?).

### **SIGNIFICANCE OF THE STUDY:**

The study will bring out control of geographical distribution and socio-economic-cum educational status of Pichiguntala @ Helava Community in Kolar District in Karnataka State.

### **OBJECTIVES OF THE STUDY:**

- To study the historical background of the Pichiguntala Community.
- To understand the distribution of Pichiguntala @ Helava Community in Kolar District.
- To evaluate the socio-economic-cum educational conditions of Pichiguntala @ Helava Community in Kolar District.

### **METHODOLOGY:**

Research Design: The Descriptive design will be used for the study. The purpose of descriptive design is to understand the living patterns of Pichiguntala @ Helava



Genealogical Nomadic Community in northern and southern parts of Karnataka with special reference to those living in Kolar District. As well as researcher would like to ascertain the present health condition of the respondent.

#### **SAMPLING DESIGN:**

The Kolar District in Karnataka State will be the Universe. From that universe the sample villages will be determined as per the location of these Pichiguntala @ Helava Genealogical Nomadic Community population residing over different villages in Taluks under Kolar District. According the Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State, which will be very meagre in case of Kolar District.

#### **SAMPLE SELECTION METHOD AND TECHQUE:**

The sample will be selected through Probability sampling method. Simple Random Sampling will be used for selection of Samples, in all 30% sample will be selected for the study.

#### **TOOLS FOR DATA COLLECTION:**

Data for the study will be collected through well structured interview and questionnaire schedule. Besides, observations, group discussions will also use. Before finalizing the schedule it will be interpreted with similar sample and some questions will be added on the same basis.

#### **DISTRIBUTION OF PICHIGUNTALA @ HELAVA COMMUNITY IN KOLAR DISTRICT:**

The Pichiguntala Community are generally referred to the Telugu speaking people among with Helava Community in Karnataka. Generally, these Pichiguntala also known as Helavas in Karnataka are commonly distributed in the adjoining districts of

Andhra Pradesh and Tamilnadu, such as Kolar, Chikkaballapur, Bengaluru Rural and Bengaluru Urban, etc. These people are referred as as Gante Helavaru whereas the community in the northern parts of Karantaka are termed as Ethina Helavaru. The Kolar District in Karnataka falls on to the extreme southern end of the state with adjoining boundaries with the districts in Karnataka, Andhra Pradesh and Tamilnadu; leading to mixed and amalgamated livings by the people from all the three states with the three languages spoken commonly by the people such as Kannada, Telugu and Tamil. The Kolar District is bifurcated in two Chikkaballapura and Kolar districts. Presently, the Kolar District consists of 6 Taluks such as Bangarpet, Kolar Gold Fields, Kolar, Maluru, Mulabagilu and Srinivasapura. The Autthor along with a representative of the Community called Nagappa of Manchahalli, undertaken a refinance tour in the entire district to have a glance of distribution of Pichiguntala @ Helava Community in Kolar District. It is observed that these people are being identified in 44 villages covered under Kolar District, as below:

DISTRIBUTION OF PICHIGUNTALA @ HELAVA NOMADIC COMMUNITY IN KOLAR DISTRICT					
KOLAR TALUK	BANGARPET TALUK	MULABAGILU TALUK	MALURU TALUK	KGF TALUK	SRINIVASAPURA TALUK
1. Thotliganahalli	6. Puram	19. Vallagerenahalli	37. Gollahalli	43. Kolar Gold Fields	44. Pindinagara
2. Rajakallahalli	7. Pichguntrahalli	20. Machanahalli	38. Muttanatti		
3. Betta Benajenahalli	8. Manchahalli	21. Palurahalli	39. Alahalli		
4. Chikkanalli	9. Dodda Yaluvahalli	22. Challahalli	40. Ulithenahalli		
5. Aginipalli	10. Bhushenahalli	23. Vaniganahalli	41. Shamashettyh alli		
	11. Aniganahalli	24. Alanahalli	42. Sampangere		
	12. Madiwala	25. Mannenahalli			
	13. Nernahalli	26. Parlahalli			
	14. Bangarpet	27. Kodipalli (N)			
	15. Putra Sennenahalli	28. Kodipalli (S)			
	16. Bodagurki	29. Mulabagal			
	17. Natham	30. Nagepalli			
	18. Bodamakana halli	31. Kagglinatha			
		32. Cheruvahalli			
		33. Vadrahalli			
		34. Vanikere			
		35. Gaddur			
		36. Balasandram			

Distribution of Pichiguntala @ Helava Community in adjoining Taluks of Kolar District in Karnataka:

BENGALURU RURAL DISTRICT, HOSAKOTE TALUK	CHIKKABALLAPUR DISTRICT, CHINTAMANI TALUK	CHIKKABALA PURA TALUK	CHIKKABALLAPUR DISTRICT, DODDABALLAPUR TALUK	ANDHRAPRADESH, CHITTOOR DISTRICT, KUPPAM MANDAL	ANDHRA PRADESH: CHITTOOR DISTRICT, PALAMNER MANDAL
<ul style="list-style-type: none"> <li>● Shivanapura</li> <li>● Maranagere</li> <li>● Siddanapura</li> <li>● Avalahalli</li> <li>● Chinnagenahalli</li> <li>● Hirenahalli</li> <li>● Sonnehalli</li> <li>● Rampura</li> <li>● Bannahalli</li> <li>● Bannahalli</li> <li>● Mothagadahalli</li> <li>● Naranakere</li> </ul>	<ul style="list-style-type: none"> <li>● Amarareddy</li> <li>● Seemanahalli</li> <li>● Yadagalahalli</li> </ul>	<ul style="list-style-type: none"> <li>● Aruru</li> <li>● Peresandra</li> <li>● Rayadurganalli</li> <li>● Sinnehalli</li> <li>● Gundavarpalli</li> <li>● Bengalorepalli</li> </ul>	<ul style="list-style-type: none"> <li>● Thogurugattu</li> <li>● Kottapalli</li> <li>● Chinnagattapalli</li> <li>● Borugupalli</li> <li>● Anagalapura</li> </ul> <p>Doddaballapura</p>	<ul style="list-style-type: none"> <li>● Chekkunatham</li> <li>● Nadumuru</li> <li>● Kuppam</li> <li>● Kenamakalapalli</li> <li>● Shanthipuram</li> <li>● Gaddur</li> <li>● Rajapeta</li> <li>● Mittapalli</li> <li>● Ramakupam</li> <li>● Muddanapalli</li> </ul>	<ul style="list-style-type: none"> <li>● Muddanthopu</li> <li>● Theerthagaddur</li> <li>● Devadoddi</li> <li>● Kodagal krishnapuram</li> <li>● Kotrepalli</li> <li>● Keelpak Kothapalli</li> </ul>

## DISCUSSIONS AND RECOMENDATIONS:

The Mulgabal Taluk consists of 18 villages followed by Bangarpet Taluk 14 villages, Malur 06 villages, Kolar Taluk 05 villages, Srinivasapur and KGF taluks with each village. The general strength shows these people have higher percentage in Bangarpet Taluk compared to other taluks in Kolar District. Most of the people speak Telugu as Mother Tongue followed by Kannada as a Common Language while socialization and meeting the other people. Whereas, the people in Bangarpet and KGF Taluks also do speak Tamil in addition to Telugu and Kannada languages. Most of them are engaged in Agricultural activities and / or as construction workers. The Socio-economic-cum educational conditions of the people are much lower compared to other communities in the District, which needs a detailed study to understand their living status and conditions demanding their socially welfare and development.

## CONCLUSIONS:

The Pichiguntala @ Helava Genealogical Nomadi Tribes Community in Karnataka are the legal heirs of the legendary Kuntimallareddy and Pichamma of Srisailam, originated from the City of Gods of the present day Deogiri near Aurangabad in Maharastra. Basically, these people have the brotherhood of Reddy Community in Andhra Pradesh and Telangana; and were divided as Chandalas (admixed caste or children from an inter-caste marriage) and were thrown out of the original reddy community. These people once living as advisors for the rulers under Rastrakuta and Reddy Dynasties were migrated during 12<sup>th</sup> Century on the behest of the legendary Basavanna of Basavakalyan (a minister worked under Bijjala Rulers). Initially, these people were appointed as Kulagurus for Reddy Families in recording and maintaining the genealogical records, but later in the stages, the Pichigutnalas diverted their kulavarithis / genealogical works at other communities such as Kaadu Golla and Kaddu Kuruba; which was treated as a contempt of the written agreement on a Copper Plate by their ancestors. Hence, Reddys treated these Pichiguntals as most unworthy people; and are using word Pichigunta to insult their enemies and opponents. During 12<sup>th</sup> Century, these people were migrated to Kannada speaking areas as Heluvavaru (the person who speak / tellers) later become a Helava by practice; who do record the genealogical details of other communities for alms commonly listed under begging community; do have a nomadic living without any proper nativity, living, housing and education for themselves and their children. They are socially living a pathetic condition of life normally in hamlets, hutments or tents made on the outer areas of regular villagers known as Helavanahatti, Halavarahundi or thandas; similar to that of other schedule tribes such as Kaadu Kuruba, Kaadu Golla, Lambani, Jangama, etc., in Karnataka. Similarly, the Pichiguntals @ Helavas; in Kolar District, normally speak Telugu as their mother tongue donot practice the genealogical works but do living as agricultural assistants or as construction workers; have no proper agricultural lands and pakka housing for them selves. It is found that in many cases; these people in Kolar District are living in association with domestic animals under a same roof in hutments and sheds. There is need for a detailed study on their Socio-Economic-cum Educational Status on the Pihiguntala @ Helava Community in Kolar District of Karnataka; which can be used as a reference material / book for the formulation of welfare and developmental programmes by the Government Agencies such as

Department of Backward Class, Department Nomadic, Semi-nomadic and De-notified Tribes, etc.

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